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Droþena dréarung

Wearmlíc wolcna scúr

And these other passages are also worthy of consideration :

Déaw and déor scúr

"Daniel," 372.

Scúr seal on heofenum

Winde geblanden in þás woruld cuman.

"Vers. Gnom. Cott.," 40.

And he áriman mægrægnas [rægnas?] scúran
Droþena gehwelcne.

"Satan," II.

J. W. PEARCE.

Tulane University of Louisiana.

BEACON BEEKENES.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—In reference to Prof. Cameron's explanation of *beekenes* (MOD. LANG. NOTES. for Nov. 1892), I desire to call attention to Murray's 'N. E. D.,' where the meaning "lighthouse" is given under *beacon*, and where, among others, the following quotation is found: "1397 *Act 21 Richard III*, xviii. §1 Les Beekenes devant le port Moeges." Two remarks seem to be called for. First, *Richard III* is a misprint for *Richard II*. Secondly, Murray evidently quotes the same passage as E. M. in *L'Intermédiaire*. But Murray reads *Moeges illocques*, a difference in reading that is easy of explanation. Does the name Moeges occur elsewhere?

The equivalent of our *beacon* occurs in Modern Dutch, also in Modern German, where it is *Bak* or *Bake*. Sanders defines it as follows:

"Merkzeichen, sowohl die das Fahrwasser bezeichnenden Wassertonnen, als auch die für die einseigelnden Schiffe als Wahrzeichen errichteten hölzernen Gebäude am Ufer, und die auf den Thürmen u.s.w. brennenden Blusen,"

etc. Of course, it is *niederdeutsch*.

J. H. OTT.

Northwestern University (Wisc).

ON A PASSAGE IN THE PETERBOROUGH CHRONICLE.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—In the OE. Chronicle under date of

1135 is a sentence that seems to have been a puzzle to editors. It reads as follows:

"*þa wes tre sona þas landes, for æuric man sone ræuede oþer þe mihte.*"

At *tre* Thorpe says a new scribe begins. He proposed to read *trege* < OE. *trega* 'affliction, grief' for *tre*, but there is in the MS. no authority for this, and the meaning of *trege* would hardly be strong enough for this place. In the edition of Earle and Plummer just out ('Two of the Saxon Chronicles,' Oxford, 1892) the sentence is printed "*þa westre sona þas landes* etc.," as in the original edition by Earle. The glossary, however, gives no other explanation of this new word *westre* than to say 'obscure word' and cite the passage. Würzner in *Anglia* viii *Anz.* 21 proposes to read *pre* < OE. *prēa* 'misery, trouble,' but *t* for *p* regularly occurs in the last part of the Chronicle only after *d*, or *t*, and then only in the case of the article *þe* so this reading is hardly probable. It may also be said, that in all the above attempts at elucidation *sona* is left unexplained, and yet if this is OE. *sona* 'soon' it commonly appears in this part of the Chronicle as *sone* or *son*, both of which occur.

For this obscure passage let me propose another explanation, for which there seems to be some authority both in the forms of language and in the facts of history. The reading I propose is,

"*þa wes treson a þas landes, etc.*"

In support of this reading, 'there was treason in those lands,' it may be said that *wes* is a common form of OE. *wæs* in the last part of the Chronicle, as often in ME. As for *treson* < Norm. F. *treson*, *treison* it occurs in the OE. Homilies (Morris) I, 279 in the form *tresun*, and *tresun*, *treson* are found in other texts, beside *traison*, *trayson* with the diphthong. For the form *a* for *on*, with the sense of *in*, it may be compared with "*o þe norð*" in the entry for 1131, and "*o þe land*" under 1137. Moreover this *a=on* actually occurs in this same Laud MS. under the year 1087, as well as occasionally in the other Chronicle MSS. It therefore can not be regarded as an impossible form for this text.

The proposed reading also suits the historic-